



Bureaucratic ineptitude stalls Native women's applications

(ANN) — Native women who want their status as Treaty Indians confirmed may have to wait a while longer.

The reason is an incredible array of government ineptitude that was revealed last month in a scathing confidential review obtained by the media through the Access to Information Act.

In line with Bill C-31, passed by Parliament in July of 1985, Native women who married non-status Indians got the right to regain their treaty status by virtue of the Charter of Human Rights. Prior to the passage of the Charter of Rights, Native women who married non-Natives automatically lost their status as Treaty Indians and the benefits that came along with it.

Due to this legislative change 98,000 applications have been received and another 20,000 are expected.

But by February 6, 1987, half of the 81,000 applications had not even been processed.

The department has been severely criticized by Native women's groups and others for its tardiness.

Critics say women and children are being denied federal benefits because of bureaucratic bungling.

An internal review conducted by Indian Affairs noted that one of the main reasons for the delay was that the bureaucrats could not figure out who were their bosses on this matter.

Among other findings of the review team:

- High level posts in the department remained vacant for three months after approval.

- Filing cabinets were so hard to use that staff gave up and kept their files in their desks.

- Staff, told to complete processing of six applications per day, did the simple ones first "wasting time and circumventing the first-in-first-out principle".

- Low morale on staff and numerous complaints as to the quality of fellow workers.

- Staff kept a manual filing system in addition to their electronic one because they were afraid the electronic one would be wiped out.

- Some workers were forced to use substandard furniture.

The review team has made 13 recommendations to speed processing, but of last month half of the 98,000 applications received were still not processed.



Bands waiting for government to announce child welfare policy

(ANN) Nine Native Bands in the Lesser Slave Lake region are anxiously waiting for the federal government

to announce a child welfare policy.

The bands, members of the Lesser Slave Lake Indian Regional

Council, want an agreement that will allow them to take over child welfare services.

Since 1983 it has operated its own program, but has only had a one-year extension since the government placed a moratorium on such agreements in 1986.

The bands want to operate their own services in order to repatriate children sent to white foster homes back to the reserve in order that they may preserve their culture and be brought up by Native families.

Indian Affairs Minister Bill McKnight is scheduled to meet with the bands and provincial officials later this month. He will then

decide how to proceed and whether the moratorium should be lifted.

"The Indian agency approach has proven to be highly successful, but the program has suffered some growing pains," explains McKnight.

If the Lesser Slave Lake council is successful in its bid for an agreement, other Indian bands may follow suit.

Ron Dawson, Indian Affairs social development regional director says at least six other bands are awaiting the outcome and hope to set up similar agreements with the government.

However, such agreements are not with-

Cont. P.4

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Editorial

Funding for education is a necessity

Education, or the lack of it, has been a growing concern among Native people across this country for many years.

The concern has not centered on any particular area of education for extended periods of time, but that is partially due to the constant mind-changing of government officials, who, one year after expressing a need for Native education — refuse the proper funding that that is necessary to ensure that the programs already installed, are continued.

Laws say that Native children must be made to attend school were introduced several years ago when statistics indicated that not enough Native children attended school on a regular basis.

Indian leaders have recognized for years that an education is an important part of every child's life. Not only an education in his or her own culture — but also the white man's culture — a culture that seems to be constantly neglecting the needs of other cultures.

The most recent of government's continuing barrage of foul-ups is the not-so-recent announcement that funding cutbacks in Native education programs would be forthcoming. This cutback is centered mostly around post-secondary education issue.

Without the benefit of valuable education there can be no properly educated leaders to see us through the certain turmoil we are to face in the decade to come.

We can allow tens of thousands of immigrants and refugees to settle in Canada annually — an spend millions of dollars doing so — yet there is no money available for the education of those who are already here.

It seems that the rush to make sure that Natives were attending school was premature thinking. There are many students out there who are facing problems already — and after starting a program, what will they do should funding be cut back too much?

Once again government intervenes in a financial cutback of Indian monies — knowing that we can do nothing without it. Will we now turn in despair and curse the system and neglect our children because they can't go anywhere they go? No! We must make the dream of our people come true.

We must fight for the dollars we need — perhaps in the courts and perhaps through pressure — lots of it — on our locally elected leaders, both Native and government.

But still, funding cutbacks?

Why — really why?

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Land claims still in court

By John Knight

Gitskan and Wet'suwet'en chiefs are asking the Supreme Court for title to 57,000 square kilometres of northwest British Columbia.

At issue is the title and ownership of the land which, the Indians say, was never surrendered to federal or provincial governments.

The case began last June in Smithers, B.C. and opened again in Vancouver this January.

This suit could last until January, 1989. Only Native witnesses will be heard by the end of June, 1988, the date at which the B.C. Supreme Court case was to close.

The Gitskan and Wet'suwet'en only have enough money at the moment to last until the end of June, or the first part of July.

The tribal council ran out of money last summer, but obtained a \$1.49 million grant from the federal government last fall. This money was granted under a special provision to provide for test cases involving Native land claims and was to last for the duration of the trial.

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Who pulled the trigger?

Inquest on Native's shooting death hears conflicting testimony on gun

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CORRECTION

The Alberta Native News would like to apologize to the Native Counselling Services of Alberta for the misplacement of their logo in the Eastern March 88 issue, page 16. We sincerely hope this has not caused you any embarrassment. Below is the proper placement of the logo.

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(ANN) — An inquest into the shooting death of the executive director of a Manitoba Native Band heard conflicting testimony as to who held the fatal weapon.

John Joseph Harper, 36, was shot on the early morning of March 9, while struggling with Winnipeg Constable Robert Cross, 33.

The shooting has unleashed a storm of criticism from Manitoba Natives who say the shooting is an example of the aggressive behavior of Winnipeg police officers to Indians.

Cross, a four-year veteran of the force, has testified that Harper, the executive director of the Island Lake Tribal Council that Harper grabbed for his gun while wrestling with him and it went off during the struggle.

However, another witness testified that he overheard Cross saying that he pulled the trigger.

Cross, who testified for 2 1/2 hours said the fight was a life-and-

death struggle that ended with Harper shot and crumpled at his feet.

"I feared for my life," he said, describing the struggle as one between a police officer trying to defend himself from a belligerent drunk.

The incident began when the officer approached Harper suspecting him of being a car-thief he was looking for and asked him for his identification.

"He looks at me and says: 'I don't have to show you anything', I said sir, you match the description of a suspect I am looking for in the theft of an auto. Could I see some identification. I received the same answer," testified Cross.

The officer said he could smell liquor on Harper's breath and that the Native leader answered him in an aggressive tone.

When Harper tried to walk away, Cross said he grabbed one of his arms to spin him around. Harper then put his arms on his shoulder's and pushed

the officer down.

Cross testified he then waved his arms, knocking off the Native's glasses and grabbed onto Harper's jacket as he fell. He said he then ended up on the ground on his back with his knees bent with Harper leaning over him.

He said that when he felt a tug at his holster and saw Harper's hand on the butt of the gun. Cross said he then put his left foot on Harper's chest to push him away.

Cross testified it took about two seconds from the time Harper put his hand on the revolver until the shot rang out. He said he heard a loud bang and saw a flash as Harper stood up and backed away.

"He looks at me and crumples to the ground"

Under questioning by a lawyer for Harper's family, Cross denied he had pulled the gun or fired it.

Cross asked to testify sitting down and was escorted from the courtroom by eight police officers.

He described himself as six feet tall and weighing 175 pounds while Harper has been described as six feet tall weighing 185 pounds.

But a 14-year-old boy testified he heard Cross give his partner a different version of the events.

Allan Proctor, a cousin of the man police were looking for, was in the back of the cruiser right after the shooting and testified he heard Cross tell his partner "he shouldn't have fought. I happened to reach for my gun. I happened to pull the trigger."

Proctor said he later heard an older police officer tell Cross to "say the gun went off accidentally".

An expert on police weapons has testified that it is possible for someone who is standing in front of the police officer to pull a gun from his holster.

"Most holsters have the revolver withdrawn from the front," said Brad Stimpson, an officer with the National Research Council in Ottawa.

He testified the revolver could be

removed fairly easily from the position Harper was in when the two men were struggling.

"It's entirely possible," said Stimpson, "that the safety strap on it could have come undone when he (Cross) fell or it could have come undone during the struggle and with the one man on top, the gun could have been withdrawn."

But Harvey Pollock, lawyer for the Harper family said he's not satisfied with the police version of the struggle.

"It just doesn't wash," he said.

In other testimony, the inquest heard that Cross already knew the police had a car thief suspect in custody when he approached Harper.

But, he said, the other man didn't meet the description of the person he had been chasing, so he approached Harper.

"I thought to myself, he matches the description, the other one doesn't said Cross.

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Families

Bands waiting for government to announce child welfare policy

Cont. from P.1
out controversy. Critics say repatriation separates children from the families they have known for years.

Approximately one third of Canada's 592 bands have child welfare services. In Alberta these are the Lesser Slave Lake council, the five bands of the Yellowhead Tribal Council and the Blackfoot band.

The number of agreements, however,

were increasing at a very rapid pace during the last five years which is why the government imposed the moratorium, says Dawson.

Several problems have to be resolved including the isolation of many bands which can result in lack of services, federal-provincial disagreements over responsibilities and the variations in quality and nature of services, according to a recent In-

dian Affairs study.

As well, there have been some case in Manitoba that were bungled on the reserves.

However, says Dawson, the Alberta bands have handled the issue admirably. Nevertheless, criticism will continue because child welfare has always been "an emotionally loaded, conflict-filled

area, a situation of the heart," says Dawson.

He adds that he is solidly behind the efforts of the bands to repatriate their children.

"They have approached child welfare in a careful, planned way, not running before they could walk, and now they want their kids back and so they should," says Dawson.

A PERSONAL VIEW

My own family should have raised me

By Bob Swan

Ed Note: Bob Swan is currently employed by Alberta Native News. He is also one of those children who were taken away from a reserve and placed in a foster home. This is his story.

When I was two years old, I was taken away from my natural parents and placed in a foster home with three sisters and one brother.

There were nine of us children in all, two of which were placed with an adoptive family in the United States. Another two were placed in different homes in northern Alberta. My question is what right did the government have to split us apart and from our own people.

One brother who was adopted lived with a family who was all white. It was very awkward for him to grow up wondering why he was a different skin color than the rest of the family.

I, myself, have met some of my aunts and uncles who have decent jobs and good homes. I wonder, sometimes, why didn't the government even consider asking them whether they would be willing to take me in.

The experience has left me with a sense of loss. When you are growing up in a different culture, you are taught their customs and their way of life. While growing up, I was ashamed to admit my true identity. I would get into fights with other kids because I was an Indian.

Had I been raised with my own people, things may have been very different. I wouldn't have all this bitterness which has been built up over the years by growing up apart from my own family.

I never did very well in school. I wanted to fit in with the rest of the children, but I couldn't. They never accepted me, I suppose, because of what their own parents taught them to believe in.

Looking back, I feel I would have been a better person, both spiritually and mentally, if I would have been raised with my own people.

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Families

Native elders concerned children may lose culture

(ANN) Elders on the Lesser Slave Lake Indian Regional Council's child welfare committee are concerned foster children taken away from the reserve may lose their culture and identity.

"Our culture and our language are our identity," explains John Testawich. "If we lose Cree, where do we go to find it."

"It's not like the Swedish, who can go back to Sweden to find their roots."

During the sixties and seventies hundreds of Native children were removed from reserves and settled in white foster homes.

The elders consider that an injustice that was perpetrated because social workers didn't understand how the extended Native family took care of its own.

During the past few

years the band has repatriated about 12 children and the elders express concern about the misconceptions regarding Native culture that the children came back with.

Explained one of the elders: "One little kid told me they'd always thought a pow-wow was just a bunch of Indians jumping around on hot rocks."

Director Cheryl Goodswimmer says these children have to

know who they are and that the band members love them.

Elder Mary Kappo says she believes Native families will care better for the children than non-Natives.

Attending an Alberta Foster Parents' Association conference recently, she noted that during the three days she never heard the word love mentioned once.

Other elders point to the example of teen suicides and other breakdowns in non-Native homes.

One elder, Alice Harcow recalls that when she was raised by nuns in a residential school she was punished for speaking Cree.

Now she wants to ensure that today's children will preserve their heritage.

"For a long time I didn't feel I fit in anywhere. I couldn't speak English properly, or French, or Cree. Just a mix. I was nobody."

In British Columbia Native adoption agreement struck

Indian children will no longer be placed for adoption in non-native homes without the consent of the band or tribal council in British

Columbia. The agreement was struck between the Carrier-Sekani, Nuu-Chah-Nulth and McLeod Lake Band Tribal

Councils, and the Ministry of Social Services and Housing.

The major new policy will help ensure that the placement of any Native child-in-care is done in the child's best interests, said Claude Richmond, Social Services Minister.

In other areas of the province, ministry staff will be following a policy that requires the social worker to include the child's band in the planning process from the time of apprehension through to the time a permanent plan is made for a child who cannot be returned to its natural parents.

It may be possible to transfer legal guardianship to a member of the child's extended family, or to another band member, the minister said.

When no suitable home can be found within the child's band, an adoption home will be sought in other bands. If there is no satisfactory alternative

to placing the child in a non-Native home, the band will be informed of this.

When this occurs, the ministry will require a commitment from the adoptive parents to ensure the child has knowledge of its Indian heritage and to allow contact with his or her band.

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New pulp mill could provide needed jobs for community Metis Settlement can see advantages to Daishowa project

By Melvin
Sharphead

The lengthy legal battle to determine who actually owns the mineral rights on the Paddle Prairie Metis Settlement will, hopefully, be resolved soon.

The eight Metis settlements in the province have long been at

odds with the province on who controls the mineral rights and their hidden resources on settlement lands.

Now, with the new Daishowa project, a multi-million dollar Japanese-owned pulp mill, in the area, it could all come down to dollars and cents.

Everett Lambert, an advisor to the Paddle Prairie Metis Settlement (PPMS) says the new project "is definitely one that will provide bigger economic opportunities" for members of the settlement. Currently, about one-half of the near 1,200 settlement members reside at Paddle Prairie with about 10 per cent of those unemployed.

The involvement of PPMS with the Daishowa group is not a new development. In fact, even before the final decision was made by the company that the mill would proceed as planned, the PPMS committed nearly \$40,000 to a forest inventory study initiated by W.R. Dempster and Associates—the same firm that acts as a consulting service to the Daishowa company officials.

"We started planning our strategy last year when we first heard of the planned pulp mill site," says Lambert, who believes that both hard work and advanced planning are crucial if the Metis at Paddle Prairie are to take advantage of the new industry in the area.

Lambert says that the new Daishowa Mill will be utilized in order to provide more employment for the people on the PPMS.

Though the settlement members will be able to produce about seven per cent of the poplar quotas required by Daishowa's huge mill, they will also sell spruce fiber to the mill.

Timber on PPMS land is currently available in huge quantities and with regular tree replacement and forest management, could sustain the area as a timber producer for a long time to come.

The only possible problem area, according to Daishowa consultant Dick Dempster, is the abnormal distance that the lumber must be trucked before reaching

the Daishowa mill.

Current timber contracts can see the logs hauled to nearby (60 km) High Level while the new mill is almost 200 kilometres away.

The Paddle Prairie Metis Settlement is located about 175 kilometres north of Peace River and covers an area in excess of 1,600 square kilometres.

Provincial Highlights

Sportsfishing fees hiked by \$2

Resident sportsfishing licences have increased to \$7 from last year's \$5 fee. Non-resident fees will remain at \$12.

The Fish and Wildlife Trust Fund will pick up 80% of the increase, bringing the total contribution to \$2.80 per licence. The remaining \$1.20 will be directed toward the general revenue account.

In announcing the increase, the Hon. Leroy Fjordbotten, Alberta's minister of Forestry, Lands and Wildlife, said that "last year's sale of sportsfishing licences contributed over \$705,000 to the Buck for Wildlife Fund."

"Those monies," he added, "provide a return investment to Alberta's anglers as they are applied to enhancing critical fisheries habitats."

Fjordbotten estimates that the 1988 sales could result in over \$1 million for the trust fund.

Fishing regulations of the popular Bow River have been modified by reducing the size of the area closed in April and May.

"Regulation changes," said the minister, "(for the Bow) will allow more angling enjoyment and at the same time protect this valuable fishery."

Hawks ousted by superior Saints

The Alberta Junior Hockey League's (AJHL) Hobbema Hawks fought well in the beginning, but succumbed in game six to lose their bid at winning semi-final round action in the Northern Division championship finals.

The St. Albert Saints win the series four games to two.

The Hawks, who managed to win (5-2, 4-3 OT) the first two games of the series, fell short when the chips were down and lost to successive 7-2, 3-2, 5-1, and 6-1 victories by the Saints.

St. Albert will continue to the finals later this month.

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Group initiates legal action over Daishowa's environmental impact

(ANN) An official for Daishowa Canada has vowed not to start construction on a \$500 million pulp mill in the Peace River area until environmental regulations are met.

But an environmental group, Edmonton-based Toxic Watch, has initiated legal action to prevent Daishowa from proceeding.

It says the courts may be the only alternative and cites "serious problems" with the way the government has handled the environmental impact.

Tom Hamaoka, vice president of resource planning and marketing for Daishowa said earlier this month that the company plans to complete the regulatory process by the end of the month.

"It's an ongoing thing," he said of the environmental impact assessment. "You can't cover 100 per cent of the questions in one report — they are always going to ask for more."

Hamaoka said the Japanese subsidiary presented its assessment report some time ago, but the Alberta government has asked for more information which has been submitted.

The company is still involved in discussions regarding government

standards before the licences will be granted, said Hamaoka. New regulations are required because the mill's situation is not entirely covered by old legislation.

The government has stated that with a new mill, regulations could be tougher, he said.

"The department is working for the people of Alberta," commented Hamaoka. "Standards are tougher here than anywhere else we have come across in Canada."

Toxic Watch and other environmental organizations have expressed concern about the impact of the plant.

Beside Toxic Watch, another group, the Alberta Coalition for Forest Spray alternatives says the company has started clearing the site without finishing the environmental impact study and obtaining licences under the Clean Air and Clean Water Act. It is sending Environment Minister Ken Kowalski a letter demanding that construction not be allowed where environmental protection requirements have not been met.

Yet a third group, Greenpeace, says the

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Provincial Highlights

NADC 1988/89 appointments made

The appointment for the current term Council members on the Northern Alberta Development Council (NADC) was made by the minister responsible for the council, Al (Boomer) Adair, and by the past and still council chairman, Bob Elliott, the MLA representing Grande Prairie.

Dr. Elliott will continue as chairman while other returning members are Fred Gingerich of Athabasca; Bernie Hornbie from Fox Creek; St. Paul MLA, John Drobot; Marcel Ducharme of Bonnyville; Don Keith, who hails from Fort McMurray and Mike Beaver of Desmarais.

The vacancies created by retirement will be filled by Jim Reynolds, the mayor of Fairview; Kim Ghostkeeper of Paddle Prairie and Elaine Gauthier, the mayor of Plamondon.

Chief Gordon Gadwa elected to third term

Reine (Gordon) Gadwa has been re-elected as chief of the Kehewin Band for the third time.

At the recent elections Gadwa and members of his tribal council were elected to three-year terms of office.

The Kehewin Band's elected councillors include Harvey Youngheif, George John and Victor John, George Dion, Roland Dion, Eric Gadoway and Gloria Badger.

The Kehewin Band is located near Bonnyville 250 kilometres northeast of Edmonton. The band elections are held under the rules of the Department of Indian Affairs.

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Joins with Ominayak in pressing for tribal Getty confirms support for Lubicon settlement

By John Copley

Premier Don Getty's support for settlement of the Lubicon Lake Indian Band's land claim, in question after the announcement of the Daishowa forestry project in that area, has been reconfirmed.

After a meeting March 30, Getty and Lubicon Chief Bernard Ominayak announced they had agreed to press for the appointment of a special tribunal to settle the 48-year-old claim.

Now all they have to do is convince federal Indian Affairs Minister Bill McKnight that the tribunal is the best route to obtaining a settlement. His immediate reaction to the Getty-Ominayak pact was that such a tribunal would be of little value if Alberta is not prepared to give it authority to give provincial land to the band.

"I'm not aware what the tribunal's powers would be," McKnight said, but "if the arbitration involves Alberta land that Alberta would wish to provide, then I don't see Canada would have much of a problem reaching agreement with Alberta."

However, he said, he would not tolerate such a tribunal interfering in areas of federal power.

According to Getty, the tribunal would consist of one member appointed by the band, one appointed jointly by the provincial and federal governments, and a third selected by the other two.

As for Ominayak, he said the tribunal would be a big step forward, something that is necessary after trying to deal with the federal government for 48 years.

The most recent federal offer is for 120 square kilometres of land in northern Alberta for a reserve for the Lubicons, far short of the 238 square kilometres of reserve and 10,000 square kilometres of hunting grounds the band is seeking.

McKnight's position is that the settlement should be negotiated under the terms of Treaty 8. "Lubicon has to decide whether they are going to negotiate under treaty, or whether they are going to pursue a claim under Aboriginal title. They cannot pursue both at the same time."

A claim under Treaty 8, which is accepted by both the province and the federal government, would give each member of the band about 126 acres of land. A settlement under Aboriginal title could include a much larger tract of land, traditionally used by the band for hunting and trapping. In either case, the dispute over how many members the band actually has would still



Lubicon Chief Bernard Ominayak

be a factor, with the band claiming more than 450 members, and the governments contending that figure is much lower.

In support of his pact with Ominayak, Getty has reiterated his threat to take the matter over McKnight's head to Prime Minister Brian Mulroney if McKnight won't agree to the settlement plan.

McKnight says he won't change his mind because of that threat, while Getty says he intends to discuss the matter further with McKnight, and won't call Mulroney until "the time is right," that is until after his officials have had a chance to talk further with the federal negotiators and McKnight.

As for the provincial government, Getty says, they would be willing to accept the recommendations of the tribunal as binding under certain conditions. One of those conditions is that the band agrees not to launch further lawsuits once the tribunal's recommendations are implemented.

After the 80-minute meeting with the premier at which the pact to support the tribunal was agreed to, Chief Ominayak said he welcomed Getty's support for the tribunal and that it would put pressure on McKnight to act positively.

"It sure is a hell of a lot better than having a province as an appointment," he said.

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Senators, Pierre Trudeau add their criticism Native leaders not alone in opposing Meech Lake

By Cory Boulet

Native leaders are not alone in their opposition to the Meech Lake constitutional accord, which grants special status to Quebec, but falls short of the status sought for Native people and for the Yukon and Northwest Territories.

The Aboriginal and Territorial objections have been heard loud and clear since the agreement was signed, but now their opposition has gained support in the Senate debate on the issue, including the presentation from the former prime minister who started the whole constitutional debate rolling.

The seven recommendations of the Senate Task Force on the Constitutional Accord place the senators

squarely behind the forgotten of the North — behind the Yukon and the Northwest Territories who were not even consulted when the accord was signed, and the Aboriginal people who felt they had at least as great a claim to "distinct society" status as Quebec.

Even harsher criticism came from Trudeau, who said the accord is so bad it "should be put in the dustbin," even if it means the end of the country.

"If it's going to go, let it go with a bang rather than with a whimper," Trudeau told the Senate.

He accused the Mulroney government of "bungling into a now-situation" by recognizing Quebec as a distinct society.

The result, he said, is "two constitutions, two charters (of rights), two distinct sets of values, and eventually two Canadas — or one Canada and something else."

And if the court were to confirm that, "in vain we would have dreamed the dream of one Canada." But a court ruling should be obtained as soon as possible by referring the matter to the Supreme Court of Canada.

In the meantime, Trudeau said, Canadians should demand that every candidate in the next election state a position on the accord.

In addition, he said, every province that has not yet ratified the accord should allow a vote outside party lines and the Senate should force the issue back to the House of Commons.

The senators, in their task force report, recommend that Aboriginal peoples be recognized as forming "distinct societies" and would also put "Aboriginal and Treaty rights and the question of selfgovernment" on the agenda of future constitutional conferences.

They also recommend amendments which would entitle the governments of the two territories, like the provinces, to submit names for the appointment of future senators and judges of the Supreme Court of Canada; to be invited to the future conferences on the economy and the Constitution, and to be vested with a veto on future changes to their boundaries.

The special joint parliamentary committee which studied the changes last summer, forced would-be witnesses to prepare their briefs during the summer when most associations are idle, and with little advance warning.

In contrast, the senators travelled to the North and they heard everyone who came to testify.

The final report of the Senate Task Force, scheduled to be released April 24, is expected to show a far different picture than that of the parliamentary committee — that just about

every ethnic group in Canada, all the associations representing French-speaking Canadians in every province except Quebec and English-speaking Canadians in Quebec, the Aboriginal associations, most women's groups, professional associations, associations of the disabled, and just about every minority and underprivileged group in Canada is opposed to the Meech Lake accord.

That opposition will be evidence that the accord was a deal made by 11 power holders to carve up the pie of Canadian power among themselves, based on mutually beneficial compromise.

The major flaw in the accord was pointed out by a representative of the Canadian Ethnological Council who told the senators that constitutions are written to protect minorities, but the Meech Lake accord does the opposite, giving protection only to the two majority cultures.

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B.C. bands bring Stein Valley dispute to the U.N.

By Herb Brower

Both the Lytton and Mt. Currie Indians bands of British Columbia have served formal complaints to the United Nations Committee on Human Rights in response to the provincial government's intent to allow roadbuilding in the Stein Valley wilderness.

Lytton chief Ruby Dunston said the wilderness watershed "has been both our breadbasket and our cathedral for tens of thousands of years."

"It is the tradition of our people to follow Stein Valley pathways to physical and spiritual maturity. The forests of the Stein have sustained our cultures from our earliest memories and continue to make us strong today."

Dunston charged that the B.C. government is

violating fundamental human rights guaranteed under the International Covenant on Civil and Political Rights. "All people should have the right to self-determination and freedom of religion, but at the Stein, you seem to have to be a non-Indian first."

The bands' complaint is based on the alleged violation of universal rights guaranteed in Articles 1 and 18 of the Covenant. They feel strongly that logging roads and logging activities in the Stein would sabotage that trust.

Article 1 of this U.N. document affirms that "in no case may a people be deprived of its own means of subsistence". Article 18 declares that "no one shall be subject to coercion which would impair his freedom to

have, or adopt a religion or belief of his choice."

Chief Dunston noted that the provincial blue-ribbon Wilderness Advisory Committee warned roadbuilding up the Stein Canyon would "bulldoze" the Natives' spiritual and cultural values, and trample their dignity.

"This committee's recognition of the need for a formal agreement between the provincial government and the Lytton Indian Band — prior to road-building — is consistent with international principles of human justice enshrined in the U.N. Convention."

"The Vander Zalm government has dismissed their own committee's recommendation, and with it our fundamental human rights," explained Dunston.

When the provincial government announced approval of roadbuilding into the Stein last October, it reasoned the move was consistent with the recommendations of the advisory committee. Though that committee called for a formal agreement with the Lytton band before any action was taken, the B.C. government insisted the band had been unwilling to meet with officials.

But the facts show quite another story. The Lytton and Mt. Currie bands had requested a meeting with Vander Zalm more than a year previous, but it never materialized.

"It is not too surprising the provincial

government has again turned a blind eye to the 'invisible' Indians of the Stein," said Leonard Andrew, chief of the Mt. Currie Band.

"Mr Vander Zalm made his view clear last October, when he called the Native peoples in the Stein a 'minority group', and stated 'we can't have the minority dictating to everybody else what will and what will not happen.'"

Andrew continued: "We're not a minority at the Stein Valley. We're an indigenous nation living within our traditional boundaries where we continue to exercise the responsibilities for homelands which have been handed down to us by our ancestors."

"If Mr. Vander Zalm cannot see us, it is because to him we are merely a minority obstacle in his pursuit of the almighty dollar."

"On a global scale, it is situations like ours which have underscored the need for the International Covenant."

"We expect much more understanding from the United Nations than we have received thus far from the Vander Zalm government."

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Native Venture Capital successful, says Milt Pahl Firm's goal to help Natives, not make big profit

By Melvin Sharphead

It doesn't show big profits, but Native Venture Capital Co. Ltd. is operating successfully, according to its president.

What the company has done, says Milt Pahl, is fulfill its mandate, which is to assist Native entrepreneurs.

Pahl, the former minister responsible for Native Affairs in the Alberta government, sees that as an achievement.

"Considering the Alberta economy over the last five years, survival alone is a pretty good measure of success for us. Three ventures out of 20 have failed, and that's not bad, considering 80 per cent of businesses started five years ago are no longer around."

To add to that success, at least one Calgary company has pulled out from under Native Venture Capital and is succeeding on its own.

Native Venture Capital was started five years ago, and "was really built so we don't have big payoffs," Pahl says.

Since it began, Native communities, particularly in rural northern Alberta, have benefited from 17 new or expanded business ventures, \$2.1 million in investment capital and 233 full-time and part-time jobs.

Over those five years, Native Venture Capital has had to write off \$365,000 on failed ventures including a welding shop in Peace River and a food store near Fort McMurray. It also recently took over a hotel in northern Alberta.

Despite those failures, Pahl says the company will celebrate its fifth anniversary with a feeling of accomplishment. After all, the company was conceived out of a recognized need for business experience and equity capital in Native communities, not for massive profits.

The company provides seed money of up to \$300,000 for businesses majority-owned and controlled by Native people, including Status and non-status Indians and Metis.

It is particularly interested in businesses that provide employment for Natives. Many of those businesses provide entry for Natives into the workforce by teaching basic business skills.

The venture capital company buys shares of not more than 40 per cent in the portfolio company and sells them back when the business has become viable.

"Once they're up on their own, it's in their interest to get rid of us," Pahl says, but most of



Milt Pahl

the ventures will take years to develop.

Native Venture Capital is controlled by 13 shareholders including Esso Canada, Gulf Canada, Shell Canada, the Royal Bank and Trans-Alta Utilities.

The largest single shareholder is the Alberta government, which agreed to put up \$5 million provided it was matched by the private sector. So far, the private sector has contributed \$2 million.

The 14-member board of directors — a handful of senior business executives and government, Indian and Metis representatives — lends its business expertise to the fledgling ventures.

The company takes on only one in every 100 inquiries, but so far has invested in everything from hotels and dry-cleaners to gas stations and construction companies.

It currently has about a dozen active ventures plus some small business loans.

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Provincial Highlights

Business Innovation Centre gets operating capital

An agreement which will provide \$120,000 in operating capital to the Business Innovation Centre of Edmonton (BIC) was recently signed by Alberta Economic Development and Trade Minister, the Honorable Larry Shaben.

The three-year period funding has been provided by the Alberta Business Incubator Support (ABIS) program that was first announced in April of last year.

Located in the former Edmonton Public School Board building at 10010 - 107A Avenue, the centre began operations last October and currently contains 16 tenants and occupies 20,000 square feet with expansion capabilities of up to 56,000 square feet.

The purpose of the incubator program is to offer assistance to new and recently-established businesses during the critical start-up years. The centre offers flexible leases or operating space and professional, technical and financial services at affordable rates.



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1988 ANN Education Supplement



Education highlights

Native Internship Program starts soon

Applications are accepted at Canada Employment Centres, the Public Service Commission and at a Canada Employment Centre on campus for students who are interested in working during the summer months under the Native Internship Program. The program gives candidates valuable work experience as well as the opportunity to explore various career possibilities.

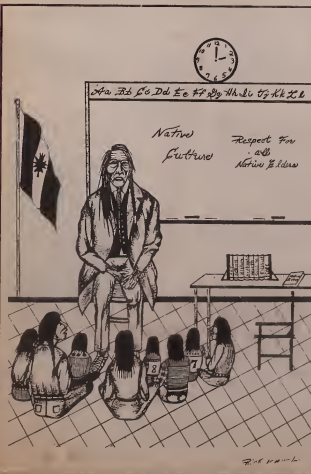
Candidates must be Native (status or non-status Indian, Metis, or Inuit), full-time students who are enrolled in secondary, post-secondary, or vocational school programs and who intend on returning to school in the next academic year.

The program begins on May 1 and concludes on September 15, 1988.

Educational aid at Bigstone

A \$4.5 million tuition agreement recently signed by Indian Affairs regional director, Dennis Wallace; Bigstone Cree Band Chief Mike Beaver, and Jeff Chalifoux, chairman of Northlands School Division, will help provide many benefits to the Bigstone education system. Most of the money will be directed at salaries, school maintenance costs, books and supplies, and tuition fees.

The signing of the agreement marks only the second time such a deal has been worked out between the province and the Indian nations. The precedent was set last year when a similar tuition agreement was signed with the Cree bands at Fort Chipewyan.



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Education gets a high priority in provincial Throne Speech

By Susan Brown

During the opening of the third session of the 21st Legislature of Alberta, the Honourable W. Helen Hunley, Lieutenant Governor of the Province of Alberta, read the throne speech.

The wide-ranging topics covered in the speech included words on Alberta's leadership, the economy, health and medical care, agriculture, economic diversification and education.

In the speech, and on the topic of education, Hunley said that "my government places the highest priority on education."

She said that the province would initiate a new act which will "set a clear direction for education in the future."

She said that the act would be significantly changed from Bill 59, which was introduced in 1987 to "reflect the very extensive public input received."

The Lieutenant Governor said the new act "is founded on these principles: access to quality education, equity, flexibility, responsiveness and accountability."

She further said that by using a \$1 million gift from the Kahanoff Foundation in Calgary "the department of Advanced Education has established an endowment fund of \$3 million. The income will be used to support a Centre of Excellence in Training Teachers of Gifted Students."

During the throne speech she also reiterated that the policy paper "Secondary Education in Alberta," initiated in June of 1985, would continue.

"New courses and programs are well advanced and will be enhanced this year by additional funds to be presented in the budget later in this session."

"As more Albertans of all ages seek further opportunities in post-secondary education, enrollments continue to

grow."

She said that in response to the growth in education in northern Alberta "extra funding will be provided to Grant McEwan College in Edmonton for the delivery of university transfer programs for several hundred Albertans."



.. Wolf Spirit ..

Education highlights

Tuition Fee increase minimal

Alberta's position of having the second lowest tuition fee in the country will be maintained because of a maximum fee increase of only 3.9 per cent for the 1988/89 school year.

The increase, announced by Dave Russell, Alberta's minister of Advanced Education (and Deputy Premier) is substantially less than last year's 10 per cent increase.

Under the Tuition Fee Policy, the Boards of Governors at Alberta's post-secondary institutions can establish the levels of tuition fees for their institutions within the three per cent guideline.



Dave Russell

Students to get more funds

Minister of Advanced Education, Dave Russell has announced Cabinet approval of a Special Warrant in the amount of \$4 million for the province's student assistance program.

The money is being made available due to increase enrollment in both trade and post-secondary institutions.

Total awards are expected to be in excess of \$235 million in 1988.

In making the announcement Russell said that the high enrollment "in trade schools" coupled with the increase in post-secondary enrollment "reflects the desire of Albertans to further their education" and that Alberta students (are) very fortunate to have one of the best financial aid packages available in Canada "in order to assist them to 'achieve their goals.'"

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On behalf of Premier Getty and the Government of Alberta, I congratulate the Alberta Native News on the publication of this special edition on education.

Through its Native Education Policy, which was introduced in the Legislature last spring, the Government has indicated its continued commitment to ensuring that Native Children in Alberta have access to an education program that meets their needs. Native parents and community members are becoming more actively involved in their children's education. Together, we are working hard to make Native children proud of their culture and to prepare them for life in a rapidly changing world.

Yours sincerely,

Nancy Betkowski
Minister of Education

Education is perhaps the greatest gift we can pass on to our children.

It will teach them how to cope with an increasingly more complex world and provides them with the skills and knowledge necessary to both benefit from in the future and contribute to a better society.

We at Suncor are committed to the cause of Native education and its advancement. We salute all those who contribute to it and congratulate all the graduates for the 1987/88 school year.

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Native legal studies program

Apply now for summer pre-law registration

Once again this summer will be a busy one for students interested in obtaining a law degree through the University of Saskatchewan in that province's capital city.

The eight week summer orientation program is designed to help students gain admission into law school this fall.

The program begins in the last week of May and continues through July.

The program prepares the student for the study of law by helping the students develop on-the-job training skills.

The program gives

the students an idea of what lies ahead of them; it assists the school by screening potential candidates; and last but not least, the program provides a mean for students who would not otherwise meet general admission requirements to gain entrance to law school.

The program offered at U of S is administered through the Native Law Centre, a department of the University of Saskatchewan.

The Centre, first established in the mid-1970's was initiated to promote the development of laws

and the legal system in ways which would better facilitate the advancement of Native communications in Canadian society.

The Centre also undertakes research work and often publishes material on Native law as well as organizing a seminar series.

Admission to the program is open to all students of Native ancestry whether they are status, non-status, Metis, or Inuit. Students from across Canada attend the school and graduates enroll in law facilities throughout the country.

It is not enough that a student must just apply for entrance into the program. A recommendation must accompany the application. This recommendation must come from a law faculty or from a firm with the intent of hiring you after successful graduation.

A student must first score well on the Canadian Law School Admission Test (LSAT) in order to qualify for the program. In addition to this, the student must also have completed at least two years (some schools require three years) of University and have attained high scholastic standing.

Because it is difficult for some students to have attained the generally accepted

criteria for entrance, there are exceptions made for mature students and students from Native ancestry where previous school achievement was not attained.

In the latter case, most law faculties are discretionary, but do judge an applicant by the marks he or she attained while attending the Legal Studies for Native People program. Because of this, many law schools will recommend that a student attend the program, and if they do well, the school may allow the student to partake in the first year class. The criteria for discretionary entrance varies from school to school — so it's better to check out all of the information on the schools you are

interested in before submitting an application.

The usual deadline for application is the end of April, but many schools will make allowances and accept latecomers.

The LSAT exam is offered four times annually — twice in the autumn, once in each of winter and spring. The Native Law faculty of any university will have the dates of the exams — registration is usual. Some law school will not consider a student's application unless the results of the test are submitted, therefore it's

a good idea to apply early if you plan on attending the summer session.

The Legal Studies program for Native people is located on the campus in Regina.

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FROM
DON R. GETTY
Premier of Alberta

In British Columbia

New program to help unemployed youth

by Nestor Sands

Despite a significant improvement in many sectors of the provincial economy, British Columbia continues to experience the highest youth unemployment rate west of the Maritimes.

Recent figures from Statistics Canada show that the average rate of unemployment for 15-24-year-olds in the province last year was more than 18 per cent. Quebec had the lowest unemployment rate for this age group — just 9.8 per cent.

In Greater Vancouver alone, these statistics translate into approximately 30,000 people who are out of work — and out of school.

Bill Waters, program manager of YES Canada, a national non-profit organization — whose purpose is to integrate young people into the workforce — says that there are both economic and demographic reasons for the high youth unemployment rate.

"Since the mid-1960's, the actual number of young Canadians who are out of work has actually risen 700 per cent," Waters said.

"The recession of the early 1980's resulted in an increase of youth unemployment into the 20 per cent range, where it has stayed ever since.

"In the slow economic periods, youth are particularly vulnerable due to their transitory labor force status, especially in the transition from school to work. Combine this with a school dropout rate of around 40 per cent... and we've got major problems."

The problem of youth unemployment is not expected to disappear with improvements in the economy. Numerous studies, including the 1986 Senate Report on Youth, indicate that the problem will continue for many years to come.

"The research indicates that one of the sources of the problem is demographic. Those born after the post-war baby boom will be following this large group of better educated people, who are now between the ages of 25 and 45, for the rest of their lives," continued Waters.

"If these baby boomers have the good jobs, then the younger people who follow them will not have the same opportunities for positions and promotions. For example, look at the limited opportunities for new teachers," he pointed out.

The competition for good jobs will require young people to develop their skills to the best of their abilities.

The recent Southern Report on literacy in Canada revealed that in the last 15 years a person in an entry level position is required to read on average over five times more on the job.

The modern age of information and technological change will put increasing demands on workers to have at least basic competency in literacy and the ability to train and retrain for the rapidly changing labor market. 25

YES...Canada has

developed a comprehensive approach to help young people prepare for their future. The free 12-week program includes computer-assisted academic upgrading, pre-employment skill training and motivational work.

"We find that many young people have poor

self-confidence and a difficult time setting and achieving realistic goals for themselves. They need to develop a positive attitude about themselves, as well as good interpersonal skills so that they can get and keep a job on the road to economic self-sufficiency," he added.

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WORDSEARCH

By John Copley
cjr

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3 LETTER WORDS

SUN

4 LETTER WORDS

FURS

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TIP

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CANADA

MORLEY

PEIGAN

RIGHTS

SARCEE

7 LETTER WORDS

ALBERTA

BUFFALO

BUNDLES

CUSTOMS

HISTORY

INDIANS

NATIONS

NATIVES

OJIBWAY

RESERVES

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High tech firms upset with Revenue Canada

by Nestor Sands

Research and development of high technology is apparently being discouraged in Canada because Revenue Canada is being unbearably restrictive.

The Canadian Ad-

vanced Technology Association, representing more than 300 high tech firms across the country, said their findings were based on a survey of more than 200 companies in the field.

The firms were asked about their experiences with the investment tax credit system the government established several years ago to replace the disastrous scientific research tax credit system.

The survey examined the processing of 325 Research and Development (R and D) claims by the 212 firms: and found better than two-thirds took at least a year to process. And of those, more than 20 per cent took at least 18 months to process.

The federal government discontinued the scientific research tax credit system after realizing the program was costing the treasury literally billions in tax credits for projects — some of which were downright dubious in credibility.

Under the new system, the government will grant investment tax credits that provide cash refunds equal to 35 per cent of an eligible R and D project.

But is also requires that the claimant submit to a detailed two-staged audit by Revenue Canada.

The high technology sector likes the government's new program, but isn't very fond of the way Revenue Canada is controlling it, said Gordon Gow, vice-president of new business development at Gandalf Technologies in Manotick, Ont.

"While the R and D tax credit system is well conceived, it is not working," he said.

Association president Roy Woodbridge believes that smaller high-tech firms are having trouble arranging financing because the auditing takes so long

before investors see any money.

The survey indicates that neither company experience in submitting claims, nor the use of outside experts seem to make any difference in getting past Revenue Canada quickly, despite the fact that almost 90 per cent of all claims eventually wind up with an official approval for grants.

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1988 ANN Rodeo Supplement



Glossary of rodeo terms

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ADDED MONEY: The total money offered in a competition.

BAIL OFF: The action of dismounting from an animal's back once the ride is officially over.

BLOW UP: When an animal raises all four feet off the ground at the same time.

BRONC: A word deriving from the Spanish vocabulary that means wild.

BULLDOGGER: Anyone who wrestles a steer.

CHUTE: A fenced in enclosure used to

give quick release to saddle and bareback bronc events.

COLD DRAW: This means that the cowboy has "drawn" an animal that is unlikely to be ridden.

FUZZ TAIL: An unbroken horse.

GRABBING THE APPLE: This is usually grounds for disqualification as it signifies the rider touching, or grabbing at the saddlehorn.

JUG HEAD: A horse that is usually full of problems and bad tempered.

FOTHOOKS: Another term for spurs.

RIATA: A lasso or lariat used in rodeo events.

SPINNER: A spinner is a bull who jumps and thrashes wildly in circles as it tries to throw the rider from its back.

TRAP: This is the narrow, but dangerous space between the rider and horse and the corral inside a chute.

WELL: This is not a good place to fall — it is the spot inside the bull's circular motion — an area which is trampled by hooves as the bull makes his bid for a weightless back.

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Rodeo Guide

The Canadian professional rodeo circuit starts this month with another exciting season in store for rodeo fans everywhere.

As a special feature, Alberta Native News is providing you with the following calendar will give you the dates and locations of Alberta and British Columbia rodeo events. We will be providing rodeo coverage throughout the summer season.

LOCATION

April
Red Deer, AB
Leduc, AB
Lethbridge, AB

May
Stavely, AB
Bonnyville, AB
Vernon, B.C.
Ashcroft B.C.
Kelowna B.C.
Taber, AB
Falkland, B.C.
Mt. Currie, B.C.
Olds, AB
Kamloops, B.C.

DATES

April 28 - May 1
April 29 - May 1
April 29 - May 1

May 6 - 8
May 6 - 8
May 7 - 8
May 14 - 15
May 14 - 15
May 21 - 23
May 21 - 23
May 22 - 23
May 27 - 29
May 28 - 29

June
Black Diamond, AB
Vauxhall, AB
Craigmyle, AB
Brooks, AB
Chilliwack, B.C.
Coronation, AB
Innisfail, AB
Lea Park, AB
Rocky Mountain House, AB
Sundre, AB
Wainwright AB
Ponoka, AB

June 3 - 5
June 4
June 8
June 11
June 11- 12
June 10 - 12
June 10 - 12
June 11 -12
June 18 - 19
June 24 - 26
June 24 - 26
June 30 - July 3

July
Benalto, AB
Calgary Stampede
Cereal, AB
Medicine Hat, AB
Bruce, AB

July 8 - 9
July 8 - 17
July 9 - 10
July 28 - 30
July 31

August
Strathmore, AB.
Stettler, AB
High Prairie, AB
Grimshaw, AB
Cranbrook, B.C.
Armstrong, B.C.

July 30 - Aug. 1
Aug. 3 - 5
Aug. 3 - 4
Aug. 5 - 7
Aug. 12 - 14
Aug. 13 - 14

September
Merrit, B.C.
Doe River, B.C.
Lacombe, AB
Hanna, AB

Sept. 3 - 4
Sept. 3 - 5
Sept. 30 - Oct. 1
Sept. 30 - Oct. 2

November
C.F.R.

Nov. 9 - 13

December
N.F.R.
Hobbema Xmas

Dec. 3 - 11
Dec. 26 - 28

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Saddles spurs and sidekicks

The professional cowboy still rides for glory

by John Copley

Long before the whiteman arrived on the shores of North America, the rodeo had been flourishing in other parts of the world. When the exploring English and Spanish conquerors came to this continent, they brought not only a new

mode of transportation to the people of the Americas, but also new sport, recreation and a way of life.

The rodeo, as we know it today, is not unlike those of yesteryear, in that the comradeship, travel and exciting fast-paced lifestyle and work conditions form a special bond that unites rodeo performers everywhere. But, unlike the atmospheric conditions of the rodeo, the rules and general conditions as well as the events performed, have changed greatly.

Only a few events were common in the early days of rodeo, but many additions were brought forth as the popularity of the sport grew and the demand for bigger payoffs increased. The first events of the rodeo included calf roping, saddle bronc riding and wild cow milking. Today's rodeos still have the excitement of these initial events as well as additional competitions that feature barrel racing, steer wrestling, boys' steer riding, team roping, bareback bronc riding, bull riding and chuck wagon racing.

Today, some rodeo cowboys participate in over 100 rodeos each year and the successful participant can earn in excess of \$100,000 in a season. Unlike the early days of rodeo, when cowboys competed for the "machismo" of winning an event or conquering a stubborn animal, the gold, glitter, bright lights now offer the main incentives to the competitors.

Similar to the early thirties, today's cowboy pays his own way (unless he has a sponsor) but the prize money is greater than ever.

The rules have changed considerably over the years and today the Canadian Professional Rodeo Association (CPRA) governs the professional rodeos and administers such areas as event rules, standards for judges and competitors, stock condition and treatment, and public image.

Rodeo competitors are monitored and participation and results as recorded in order to help determining a proper "standing" or "pecking order" which helps determine the best overall cowboy of the year.

The grand finale of the Canadian rodeo season is held each November in Edmonton's Northlands Coliseum as the top ten contenders (in each event) of the year vie for the top prizes and recognition as Canada's cowboy/ cowgirl superstars.

CPRA approved rodeos, though involving many events, are based and scored on the five major events of rodeo competition: saddle bronc, bull riding, calf roping, bareback bronc riding, and steer wrestling.

The Events

Saddle bronc riding

Balance, ability, conditioning and years of practice are the general requirements of a successful saddle bronc rider. Using short-shanked spurs with dull rowels, the cowboy continually "rakes" the horse's flank in perfect rhythm with the animals bucking motion. Holding the reins with one hand, the other must be clear of all surfaces, because, if the loose hand touches the saddle, the horse, or the competitor himself, is disqualified. Thus, the cowboy tries to spur the horse to fast action in order to score bigger points on the judges' cards. Saddle bronc riding is scored by two judges.

The judge awards points to both the performance of the animal and the competitor. The range of points is figured between a low of one point and a high of 25. The results are then calculated to give the best score out of 100 total available points per ride. The horse is judged on its ability to kick, rear, twist and otherwise try to shuck the rider from its back. The competing cowboy is judged on his style, ability and technique.

The length of the ride varies from about eight to ten seconds — depending on where the event is held.

Bull riding

As youngsters, we often heard stories of the

Cont. P. 22



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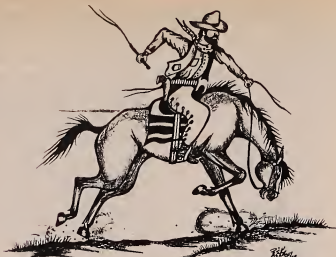
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Cowboy

Cont.

"big mean bull in farmer John's field" — and that we should never get the bull mad by walking in its pasture. It would seem strange then that grown men would not only anger the bull, but also try to ride him like a horse. The difference between the horse and the bull though is important. The latter gets very angry and will attack the attack the rider (or anyone else) should he somehow be knocked to the ground.

The usual length of time a cowboy must stay on the bull's back is eight seconds. Like the bronc events, touching the animal with the free hand is grounds for disqualification.

Calf roping

This event is not scored the same as the aforementioned competitions. Calf roping is scored on time elapsed. The cowboy, mounted on his swift and sure-footed steed and armed with a 25 to 30-foot lariat, chases and ropes the calf while at the same moment swinging from his horse and running to the roped calf. The cowboy must throw the calf on its back and fasten three legs together so that the calf is "hog-tied". In order to qualify for most major rodeos, a roper must be able to perform his task in about 10 to 12 seconds.

The cowboy takes an extra rope in case the first attempt fails, but with today's fast times and quality competition, it's usually too late if the first attempt fails. In top-line competitions, the calf roping times are often under the eight second mark.

Bareback bronc riding

No stirrups, no saddles, no reins — only luck, skill and a small shank of rope hold the cowboy on the back of a wild, bucking, bareback horse.

This event is scored similarly to its predecessor (saddle bronc and the disqualifications also meet the same criteria. Considered to be one of the hardest of the rodeo events, bareback riding is actually relatively new to the rodeo scene.

In order to maintain high scores, the animal must buck and rear with determination and the rider must rake and spur constantly — and at the same time, maintain balance and control of the situation.

Steer wrestling

Diving from his horse at exactly the right moment, and throwing a 1,200 pound steer to the ground is what it's all about for the steer wrestling competitor. Precise timing and coordination are pre-requisites for those attempting this sport. The right movements, at the right moment can make the cowboy look good — but a wrong turn can spell disaster for

the competitor.

The steer must be flat on its back with all four legs in the air before the stop-watch is clicked off. A slick operation can see the steer on his back in only a few short seconds while bad timing can cause a would-be champion to look foolish and inexperienced.

Rodeos — have you been to one? See the list of upcoming events elsewhere in this section of the paper, and be sure to take in a few this summer.



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Education '88

Charts — Conversions — Measures

(For those who have a hard time converting)

Compiled and edited by Susan Brown

No educational supplement would be complete without a series of conversion and useful weights and measures tables. The metric system has been around for awhile now, but is still difficult for some to master. Like anything, the metric system must be studied to be learned effectively. We can't teach you all the tricks, but you'll find the charts come in handy. Clip this chart and tack it inside your kitchen cupboard.

WEIGHTS & MEASURES

Apothecaries weight

20 grains	1 scruple
3 scruples	1 dram
8 drams	1 ounce
12 ounces	1 pound

Avoirdupois weight

27 11/32 gr	1 dram
16 drams	1 ounce
16 ounces	1 pound (lb.)
2,000 lbs.	1 ton

Decimal equivalents

1/16	.0625
1/8	.125
3/16	.1875
1/4	.25
9/16	.5625
5/8	.6250
11/16	.6875
3/4	.75
13/16	.8125
7/8	.8750
15/16	.9375
1	1.0

Linear measure

1 cm.	.3937 inches
1 in.	2.54 cm.
1 foot	30.48 cm.
1 meter	39.37 in.
1 km	.6214 miles
1 mile	1.609 km

Cloth measure

2 1/4 in	1 nail
4 nails	1 quarter
4 quarters	1 yard

Weights

1 gram	.03527 oz.
1 ounce	28.35 grams
1 kg.	2.2056 lbs.
1 pound	.4536 kg.

Dry measure

2 pints	1 quart
8 quarts	1 peck
4 pecks	1 bushel
36 bushels	1 chaldron

Volume measure

1 cubic inch	16.39 cubic cm
1 cub ft	283.17 cub cm
1 stere	2.759 cord
1 cord	3.264 steres
1 quart	946.3 liters
1 gallon	3.785 liters
1 peck	.881 dk.
1 bushel	.3524 hk.

Cubic measure

1,728 cub. in	1 cub. ft
27 cub. ft	1 cub. yd
128 cub. ft	1 cord
40 cub. ft	1 ton
1 cub. ft.	5/5 bushel

Surveyor measure

7.92 in	1 link
25 links	1 rod
4 rods	1 chain
640 acres	1 sq. mile
36 sq. miles	1 township

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Traditional demonstrations featured in Calgary

By Cory Boulet

A demonstration of Indian moccasin making, a discussion on Native hide preparation and an exhibition of pen and ink drawings were all recently featured at the Glenbow Museum as part of "A Celebration of Native Cultures".

These special events were designed to compliment the Glenbow's historic exhibition "The Spirit Sings".

At a recent gathering at the museum, Blackfoot Indian Julia Wright explained the difference in moccasin making and she explained it in layman's terms — telling of the preparation for the hide through to the finished product.

Wright also demonstrated here colorful beading techniques and designs and explained the difference between Cree and Blackfoot moccasins.

In a separate discussion, hide preparation was the topic of an entertaining afternoon with Sarcee Indian Helen Meguines and Blackfoot Indian Dianne Melting Tallow.

Both women described how a hide is tanned from the skinning of the animal through to the finished product.

The tools and scrapers used in the traditional technique were also featured and made available for the audience to see.

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Educate yourself about taxes

Who the heck wants to pay more tax than they have to? No one, of course!

Most taxpayers take advantage of their family situation to reduce their taxable income.

You can reduce your tax when completing your federal income tax return by claiming the deductions, exemptions and credits to which you are entitled for members of your family.

Family Allowances

Even if you give part of your income to a member of the family, you are still required, in most cases, to report the interest earned from that money.

However, there are a few exceptions to this rule. For

example, if you put the family allowance received for your child into a savings account or an investment in your child's name, the interest income earned and accumulated is then taxable in your child's hands and not yours.

Under these circumstances, your child's annual interest income will not likely exceed the personal exemption for your child to which you are entitled. Many parents build a future for their children without ever paying tax on it.

Your spouse's RRSP

If you contribute to a Registered Retirement Savings Plan (RRSP) for your spouse, you can claim the deduction for that contribution in your tax return. To determine the maximum deduction you can claim

on your return, check your tax guide.

If your spouse does not withdraw the funds from the plan until three years after your final contribution, you will not have to

report as income the amounts contributed, or the interest income accumulated in the plan. This money will then be taxable in the hands of your spouse.

Child care expenses

Expenses paid for the care of your children can be deducted from your income. The payments must have allowed you, or another supporting person, to earn income from an office or employment, a self-employed business, an occupational training course, or grant-aided research.

Furthermore, the expenses cannot be paid to either the father, the mother, or another supporting person, nor to a person under 21 related to you, or your spouse, nor to a dependent of you or your spouse.

Child care expenses do not include amounts paid while you, or the supporting person, are unemployed.

In general, the spouse with the lower net income may claim this deduction. If that's you, claim the lower of the following amounts: the amount actually paid in child care; two-thirds of your earned income for the year; or \$2,000 per child to a maximum of \$8,000 per family.

fraction of the income exceeding \$4,220.

Education deduction

Any of your dependants who are students enrolled in a full-time training program at a designated educational institution are entitled to \$50 a month education deduction.

When all the exemptions and deductions to which a student is entitled cancel out the student's taxable income, you may then claim the unused portion of the education deduction.

Only the student may claim the deduction for tuition fees, regardless of who paid them.

Deductions transferred from spouse

If you are married, you may benefit from a transfer of deductions not used by your spouse. These deductions include the age exemption (age 65 and over), the interest and dividend income deduction, the pension income deduction, the disability deduction and the educational deduction.

Before making such a transfer, your spouse must use all eligible deductions to reduce his or her taxable income to zero. The unused portion of the eligible deductions may then be transferred to your tax return.

Married or equivalent to married exemption

If you are legally married and your spouse's net income earned during the year is within certain limits, you may be entitled to the married exemption.

When calculating this exemption, you should consider your spouse's net income for the whole year, even if you are married late in the year.

You may claim this exemption for a common-law spouse, if you are a single parent or a common law spouse with a dependent, however, it is to your benefit to claim the equivalent to married exemption rather than the exemption for a dependant. This exemption is allowed where the dependant is living with you, and is related to you by blood, marriage or adoption.



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Deductible medical expenses

Either you or your spouse may claim the deduction for medical expenses, depending on which of you can use it more.

To be entitled to deduct your medical expenses, you must satisfy two conditions. First, your total medical expenses must not exceed three per cent of your net income.

Second, you must claim as a dependant on your tax return the family member for whom the medical expenses were paid, or whom you would have claimed as a dependant if that person's net income had not exceeded \$4,220 in 1987.

When the dependant's income exceeds the limit, you must add to your tax payable 68 per cent of the

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Father John
was teaching
with a ruler
So us children
mostly learned of pain.
And
Father Paul
went one step further.
Father Paul
was teaching with his brutal cane.

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in Residential School.

Priests and Nuns
were eating good
But what they fed us with
did taste like wood.
Our Native language
was a sin.
No it was not easy
to be in.

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And
Priests and Nuns
were always there.
Preaching about heaven
but making our lives hell.
Our Native beliefs
were all sin.
No it was not easy
to be in.

In Residential School
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Prayer to the Great Spirit

By Jordan Hardy

O, Kitchi Manitou
Maker of breath, creator of life
I approach you in a sacred manner
Hear me.
Teach me to respect all living things
Great or small, and know that
We are all related in the great
Circle of life.
Teach me to respect the Elders
For they possess the wisdom and power
Of my People, which someday
Will be passed on down to me.
Teach me to respect the ground I walk on
For she is my mother
And in her way she provides for me.
Help me to understand my brothers
And my sisters so we do not walk
On different sides of the road.
Instead, let us walk together
With the same purpose.
And when you hear my foot-steps stray from
Your sacred path, help me to find
My way back so I may become
Clean of spirit for you.
When my time has come, and
My eyes see old the last sunset
I will feel no grief, only happiness
For I go to meet my ancestor

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Old Legends

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I will be master of the sky
Said the Eagle to the Seagull.
So be it
As you wish
Replied the Seagull to the Eagle
But no different than I
You too will eat the fish.
And this is the way
it happened.

Legends
old, old legends.
Such old legends
many times retold tales
So many times
by so many ways.

It all happened a long time ago.
Count in snows and days.

And no one knows for certain
how it happened
or when?

But as one legend goes

Raven
used to be a man.
Beaver
used to be a man also.
And
Thunderbird
was dropping the
Whale
from skies.
Coyote
was wise
Oh yes
Coyote
was wise

Legends
old, old legends
Such old legends
retold tales.

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New treatment centre planned

by Peter Racey

Plans are underway for a new alcohol and drug treatment centre in Williams Lake.

The Nenquayni Treatment Centre closed last fall when accommodations in a downtown motel proved inadequate, and when it became apparent the existing program was no longer meeting the needs of local clients. The residential program, operated by the 15 Shuswap, Chilcotin and Carrier Bands in the Cariboo/Chilcotin district, was established at the Cariboo Indian Training and Education Centre (formerly St. Joseph's Mission) in 1982, but was forced to move out in 1985 when the facility failed to meet provincial health standards. About 600 people, from B.C. and the Yukon received treatment at Nenquayni during the five years of operation.

Nenquayni is beginning again from scratch and the first item on the agenda for the new year is a needs assessment to determine the

kind of treatment program most needed in the area.

"We have to develop a unique program, a program owned by the local people and designed to meet their needs. We don't want a carbon copy of someone else's program," says Nenquayni Project Manager, Brother Ed Lynch.

"The first step is to visit the communities to find out how the needs and concerns are perceived and how Nenquayni can assist. We must be open, we must hear what people are saying. Who will be the clientele — young people, middle aged families, single? If the majority are young people, the focus will be different than for families or the middle aged, the residential program and the skills of the counsellors will need to be specialized for the target group. We also need to know how cultural needs are perceived."

Research consultants will be hired to assist in the needs assessment study, which is expected to be completed and

analyzed with the treatment program options, by June 1988. During the summer, workshops will be held in communities to define further treatment philosophy, goals and objectives. Once this is completed, staff will be recruited and trained, treatment therapies will be researched and designed and beginning in February, 1989, the

program will be tested at the band level. The target date for opening the new centre is September, 1989.

The program will be available to the whole province after local needs are met, but Nenquayni's primary focus is to serve the 15 bands in the Cariboo/Chilcotin.

Brother Ed was the first alcohol and drug counsellor in the Cariboo/Chilcotin. The Oblate brother was a child care worker at St. Joseph's Mission schools and student residence from 1959 to 1965. He spent four years at the residential school in Cranbrook, then returned to the Mission as a "jack of all trades". In 1972 he left to take a counselling course, returning in 1973 to work as the first counsellor for the Alcohol and Drug program in Williams Lake. The program was initiated by the Cariboo Friendship Centre and funded by a Local Initiatives Program grant. He was then only counsellor in the field in the Central Cariboo, and divided his time between the city and Indian Villages.

"I only went where I was invited, but I made a commitment to visit those villages regularly," he explains. "We met in schools, health trailers... wherever we could. Sometimes two people showed up at meetings, sometimes 20."

Brother Ed would arrive at a village in the early afternoon and go house-to-house, inviting people to a film that evening. Then he would spend a few hours alone in the trailer, available for counselling people before the group meeting.

"At first people were reluctant to come to me, but before too long, I had a core group at Alkali Lake, Canim Lake and Sugar Cane," he says.

He worked alone for six

months. Then Margaret Caldwell was hired part time to work with the Native teenaged girls in town, and the women at Alkali. When she left in 1977, Dorothy Green joined the program full time and the service was extended to the 100 Mile House area. By then the province was funding the program, and over the years the service has expanded.

Brother Ed took a sabbatical in 1978, then returned for another three years. Since leaving the program he has been at St. Joseph's Oblate House located near Williams Lake.

"When I left counselling in 1981, I didn't think I'd ever get involved in another alcohol and drug program, but here I am," he says.

Before he left the Alcohol and Drug Program, Brother Ed was part of a group working to establish the residential treatment centre. By 1980 there was a strong group of sober people in the Indian community, including some chiefs and a number of Band members had Necchi training. Nenquayni began in 1982 — much the way the first counselling program began — on a government grant with few resources. Margaret Ahdemar, who used to work at the Alcohol and Drug Program with brother Ed and is one of the original Nenquayni staff, manages the new Nenquayni office in downtown Williams Lake.

Former Anahim Chief Stanley Stump, who now manages the Kluskus Band, chairs Nenquayni's six member board of directors. There are two directors from each of the three tribal groups in the district. Vice chairman is Williams Lake Chief Alice Abbey and directors are Ivor Meyers, Stone; Margaret George, Quesnel; Charlene Belleau, Alkali Lake and Mary Williams, Ukalathoo. The directors are all counsellors for their respective bands and Belleau and Meyers are former chiefs. Stump and Abbey will also serve on a management Committee with Paul Kyba, assistant regional director for health services and Paul Hanki, director of Chemical dependency Programs in Prince George.



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70 per cent of graduates placed in jobs City computer college offers first desk top publishing course in province

"Desk top publishing has a lot of potential and will be bigger (dollar-wise) than the introduction of the micro computer," says Donald Harrop, vocational counsellor at the McKay Computer College in Edmonton.

Harrop was speaking about the introduction in early November of Alberta's first Desk Top Publishing course which will be available through the Edmonton Centre.

Founder and president of McKay College is Vancouver-based Marvin McKay, who started the venture in 1964. McKay moved his headquarters to Vancouver and offered the instruction program known as the "Chicago vocational training method." Today, he also operates colleges in Calgary and Saskatoon — a total of four in all.

He believes the real success comes from offering the most up-to-date programs and by implementing the hands on approach with guidance from qualified and experienced teachers.

"At McKay," says Marvin, "our reputation is based on preparing (the student) with the necessary skills and discipline to be a success in the real world of business and industry."

Though the training of potential employees for today's job market is the mainstay of the institution, counsellor Harrop says they also offer a no-fee job placement service

which benefits both the graduates and the community in general.

Though Native enrollment at the college is small, Harrop says they look forward to

more entrants this year and are encouraging applicants to contact the college for their fall program schedule.

Some of the McKay graduate employees in-

clude the Toronto Dominion Bank, General Paint, Star Shipping, Mohawk Oil and the Department of Fisheries.

The next course begins June 30, 1988.



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Native fashions modelled at Glenbow

By Cory Boulet

Fringes, buckskin, beads and blanket coats were part of the scene at a Native fashion show held at the Glenbow Museum in Calgary recently.

The show featured both traditional and contemporary Native fashions.

Contemporary designs by Native designers Charlene Starlight and Geraldine Manyfingers were among the many artifacts featured at the show and the audience was given a chance to see how some of the traditional materials and techniques have been adapted to modern standards.

"These fashions are very contemporary," stated organizer Pauline Dempsey, "although some of them use Indian motifs for decoration."

Traditional buckskin dresses, complete with leather fringes, colorful beadwork and brightly colored ribbon were also modelled at the show.

The fashion show was part of "A celebration of Native Cultures" — a series of demonstrations and performances by Native artists which complement the Olympic exhibition "The Spirit Sings".

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foot in the door of prospective employers can be accomplished much easier with a well prepared résumé. Yet many job seekers seldom go the professional route when honing this basic job-search tool.

Lalonde, the talented and likeable young writer and Strathcona businessman, has over six years of experience in the skillful preparation of résumés and their use in effecting a skillful job search. As the founder and Managing Director of Chase Résumé Services, he has established a successful business and Chase Résumé has long been referred to as Edmonton's leading and most highly acclaimed service. Michael has been a guest on radio and television open-line talk shows. He has been the subject of

numerous newspaper "consumer-help" articles and has even authored his own regular column on job search techniques for a local newspaper.

Michael has also been commissioned to present workshops to large organizations and special interest groups on a regular basis.

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The candidate who gets hired is not necessarily the one who can do the best job, but the one who knows the most about the job search and how to get hired," says Lalonde. In today's competitive job market this statement is very accurate.

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Preparing over 4,000 résumés and related documents, Lalonde's clients come from all walks of occupation and life. They include business executives, professionals,

teachers, salespeople, tradespeople and blue-collar workers. he also has expertise in dealing with the unique résumé preparation and presentation needs of the graduating university or college student.

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"Why not do it yourself?" you ask. There are several reasons why one should seek professional assistance, outlines Lalonde. "Being objective about yourself can be very difficult at times. You may miss promoting some of your valuable skills or experience; often taking them for granted and assuming they would be unimportant to prospective employers. The uniqueness and individuality of each résumé can be achieved through utilizing combinations of various formats, type fonts and means of printing from normal letter quality word processing to higher quality "typeset" laser printing. Convenience is also a key idea here. All résumés are word processed and stored permanently in the company's computers. Résumé changes and updates can be done very easily and inexpensively in the future. Confidentiality is ensured."

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With offices soon to open in other major Canadian cities, Lalonde is excited about expanding Chase Résumé Services into a country-wide network of help centres, thus allowing more people to benefit from his company's valuable services.

Whether you are a graduating university student, or a business professional seeking career growth; visit the offices of Chase Résumé Services and Michael Lalonde. And let their ability sell your ability.

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Native Albertan looks forward to the next Boston Marathon

By John Copley

Allan Beaver has a dream — a dream to be the best long-distance runner on the continent. His dream is to win the Boston Marathon — and he plans on making his first attempt at next year's meet.

Training daily in preparation for the gruelling 1988 cross-country marathon schedule, Beaver's long-term goals include not only excelling in the world of runners, but also as a leader and positive role model for youth.

Though he gets plen-

ty of moral support, Beaver is having a hard time locating a full-time sponsor — the kind who can spend a few dollars to meet the housing and eating and entry requirements that must be met if he is to travel the roadrunners' circuit.

"Sponsorship has been the hardest thing to attain," says beaver. "What I really need is for someone to commit themselves — it would really take the pressure off me so I can get on with my training."

The Canadian Native Friendship Centre

(CNFC) in Edmonton is fulfilling part of that need, as is his band, the Bigstone Cree, who are undertaking a little more. The latter will provide Allan with the opportunity to compete in this fall's New York Marathon while the CNFC's recreation program, under the direction of Gordon Russell, will pick up some of the tab for local and regional events during the 1988 running season.

Beaver started his pursuit as a marathoner when he was just 13 years old — back in 1977. Running in the men's open category, Beaver has already picked up several wins in his brief career and hopes there is a lot more to come. Named as "Top Male Athlete of the Year" at the Mistastiney School (Wabasca) in 1984, Beaver was presented with the Lloyd Yellowknife Memorial Award. According to Beaver, it's been the "hard work, dedication and pursuit of a dream" that kept Allan in the game of running.

"It's not always the easiest thing to get up for — running two or three hours," chuckles Beaver as he reminisces about his past training/racing experiences.

Beaver says the most important thing about his four hour daily training schedule is a "hearty breakfast and a self-induced pep talk" that lifts his spirits and gets him out the door and on the road.

Another key motivator for Beaver is his avid interest in the youth of the community.

"I feel that I can contribute a lot to the kids," he says. "Being a non-drinker and non-smoker and at the same time being involved in athletic or sports programs has helped me out a lot ... not only with my physical well-being, but in mental awareness and emotional development as well."

Beaver, who has been actively involved in sports and recreation programs (basketball, baseball, volleyball, track most of his youth and adult life, realizes the importance of "setting a good example for the kids". He recently undertook some coaching clinics in Edmonton and feels the knowledge gained will help him with his own program

back in Wabasca/Desmarais.

"I'd like to get a program going and help the kids turn their backs on alcohol and drugs. I think that if they're got somewhere to go and a self-satisfying reason for going, things will change for the better — both with the youth and with the community in general."

One of five sons and three daughters born to Joseph and Rose Beaver, Allan says that his family and his community have always supported him, both as a person and an athlete.

"My biggest supporter," beams Allan Beaver, "is my older brother, Charles or 'Chucky' as he is known by his friends, he's been a big inspiration to me and always pushes me in the right direction. I owe him a lot."

The cross-country seven mile trek at the University of Alberta is Allan's current training ground where he "runs up to eight miles a day — more on Sundays". He hopes to be back training in his home town by the end of the month.

April, 1989, seems like a long way away right now, but Allan says this will help provide him with the extra time needed to train and compete and round out his skills as a long distance runner.

Allan is being coached by Peter Moore, an internationally known runner who competed in world class races for almost 20 years.

The Boston Marathon is run over a distance of 26 miles, 385 yards.

Good luck to Allan Beaver in 1988.

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Provincial Highlights

Getty announces post-Olympic initiatives

Alberta Premier Don Getty has announced a \$64 million package of post-Olympic initiatives that will be designed to build upon the opportunities provided by the recent XV Olympic Winter Games.

"The games were a tremendous success story," said Getty. He said that the government is dedicated to "ensuring that we build on the level of awareness, the interest and the reputation for success" that was portrayed by the successful hosting of the games.

The new package has two main components: those initiatives taking place inside Alberta and those aimed at building international tourism and economic opportunities outside the province.

In-province initiatives will include the Community Tourism Action Program and the Team Tourism Program. The Premier said that \$30 million "will go to communities in Alberta to develop their own unique tourist attractions" and an additional \$20 million would be "shared equally with the tourism industry on a joint government/private sector marketing program." He said that all of Alberta's communities would be given the opportunity to participate.



Don Getty
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Isolation is not uncommon in Canada's northern regions

Northern spotlight

By Melvin Sharphead

Rupert's Land, or as we now call it, the Northwest Territories (NWT), became a part of Canada in 1870 when the British government transferred the titles of the lands.

Encompassing nearly one-third of Canada's total area, the NWT's land base exceeds 3,425,000 square kilometers.

The Canadian Shield, or the Precambrian area, accompanied by the Interior Plains, the Hudson Bay Lowlands and the Arctic Coastal Plain help to make up the physiographies of the region. Four Canadian time zones are located within the boundaries of the NWT.

Generally cold and dry in climate, the Territories have an annual temperature that ranges from -33° C (-35° F) in winter to plus 22° C (74° F) in the warmer months of summer.

A resident commissioner and administrator along with a 24 member Legislative Assembly help make up the political representation of the NWT. Federal and provincial policy decisions are the responsibility of an 8-person executive council, made up of MLA's and the local commissioner.

Three of the NWT's major centres are Yellowknife, Inuvik and Tuktoyaktuk.

The region is rock and marshland and only stunted trees are able to survive the harshness of the long sub-Arctic winter climates.

When Fort Smith ceased to be the capital of the Territories in 1967, Yellowknife took its place and became the first and only city in this northern Canadian region.

Located in the middle of traditional Indian hunting and trapping lands, Yellowknife is abundant in both renewable and non-renewable resources.

Commercial fishing, trapping, hunting and tourism are among the leading economic values that bring a cash crop to the area. Minerals, including silver, uranium and lithium, are dug from the ground via both underground and open-pit strip mining operations.

Though the average per capita earnings of the residents in this northern community is less than \$20,000, the consumer goods and food costs exceed those of central Alberta's by 15 to 35 per cent.

Employment opportunities in the region are not restricted to the oil or fishing industries. Various types of business ventures including construction, manufacturing, agriculture, communications, forestry and wholesale/retail trade centres also flourish.

Inspired by the early Klondike gold miners, explorers and adventurers discovered gold on the

Cont. P.31

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Yellowknife

The city of Yellowknife is located on the North Arm of the Great Slave Lake, a distance of just over 900 air miles from Alberta's capital.



Northern Spotlight

Cont. from P.30

shores of Yellowknife Bay in 1934. Within two years, the area was booming with new faces and industry. The war years, however, took their toll. With men needed for military service and a decline in value for work done in digging for gold, operations ceased. It was only in the post-war years that a more settled economy began to develop. From a meager 1,000 people or so in 1944, Yellowknife is now home to over 12,000.

A thriving year-round community, the city of Yellowknife is as well equipped as any other in Canada. A dozen schools, a 72-bed hospital, seven or eight major hotels and a dozen motels, a 30-man RCMP detachment and local newspaper/radio coverage all help provide the necessities required by the population.

Arenas, curling rinks, parks and playgrounds, tennis courts and campgrounds all provide for excellent recreational activities. County fairs, annual bonspiels, golf tournaments and top-notch hockey leagues are also on the agenda in Yellowknife.

Inuvik

Oil, gas and tourism are the mainstay economic pursuits of this NWT town located about 2,000 air miles north of Edmonton. Situated in the Mackenzie River Delta, Inuvik's relatively small population (3,200) is only 100 kilometres south of the Beaufort Sea.

Inuvik first became chartered as a town in 1970 and is the main supply base for petrochemical operations and exploration in the heavily oil-producing Beaufort. Inuvik is the largest populated Canadian centre north of the Arctic Circle.

Fishing and hunting lodges are supported by the heavy tourist trade into the area as do the various artifact and clothing suppliers.

Construction of the Town of Inuvik began in the summer of 1955 and the first buildings were erected a year later. It wasn't until 1961 that the project was completed.

The first school in the town opened in 1956 and a year later the RCMP detachment opened its doors. It is currently manned by a three-member team.

About 200 private and government businesses and agencies operate in the area and include such industries as retail and wholesale outlets, real estate and similar community service organizations, recreation and amusement facilities and health and social service agencies.

Scheduled air service to the area is available via Canadian Airlines and Ram Air Charter.

The town is equipped with most communications facilities including access to microwave telephone, CBC Radio and TV and a privately operated cable service.

The recreation facilities of Inuvik include an ice arena, curling rink, ball fields, school gymnasiums and a nine-hole golf course. The area hosts annual skiing competitions and the well-known "International Curling Bonspiel".

The population of Inuvik is made up of various cultures and ethnic backgrounds including Metis, Dene, Inuit and Slave.

Tuktoyaktuk

A northern neighbour of Inuvik, the hamlet of Tuktoyaktuk, formerly Port Brabant, is located on a small channel on the shores of Kugamallit Bay.

The name alone signifies a proud heritage, for Tuktoyaktuk means "land of the Caribou". Local citizens refer to their hamlet as Tuk-Tuk.

The area is well-known as a whaling port — a tradition started by the Inuit in the mid-1800's. Development of the area at the turn of the century brought devastation to the local Native population — the descendants of the original Kamgmalit — as major outbreaks of epidemics wiped out most of the population.

The construction of the "Dew Line" in the years immediately following the Second World War helped to build the area as construction flourished during the 1950's.

Now known as a principle sea base for oil and

gas exploration in the Beaufort Sea, Tuk-Tuk has depleted in population and now provides homes for only about 800 people.

Like other hamlets and villages of the NWT, Tuk-Tuk's main population is made up of Native people. In fact, over 90 per cent of the local residents are Inuit. Spoken languages include English, Inuvialuktun and Hare (Slavey).

Though the short summer provides temperatures as high as 70 degrees Fahrenheit, the growing season is short — and most perishables are transported to town from central areas. Winter temperatures average -25° C (14° F).

According to a 1985 survey, consumer products reach as much as 70 per cent more to purchase than those bought in Edmonton or Calgary and 30 per cent higher than that of Yellowknife.

Annual recreational activities include the Tuktoyaktuk golf tourney in the mid of summers and the Beluga Jamboree in April.

Educational facilities include a vocational adult education centre and an Arctic extension program.

Though most modern conveniences are available in Tuk-Tuk, there's only one road out — other than by plane. That's the road between

Tuk-Tuk and Inuvik — and it's passable only in the winter months because of the vast swampland that runs rampant throughout the isolated northern Canadian wilderness.



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Fort Chipewyan — Fort Vermilion 200 years ago they were born

By Ennis Morris

Two hundred years have passed since the two northern communities of Fort Vermilion and Fort Chipewyan were born. Though it would require a crow to fly several hundred kilometres between the two, both communities have much in common.

Fort Chip was visited in the mid 1700's by such famous explorers as Simon Fraser, Peter Pond and David Thompson. Likewise in the same decade the town of Fort Vermilion was founded. The Northwest Company opened its first of many trading posts in the area in 1788.

Both the Fort Chip and the Fort Vermilion areas are rich in beauty and plentiful in game and fish. Both have a historical background that is both interesting and adventurous. The

areas are both renowned for being right in the flight path of the migratory birds that visit the area in the summer months.

Home of the northern Cree, Slavey, Beaver and Dene tribes, the areas are both inhabited primarily by Indian and Metis people — and have been for centuries.

By the end of the 1800's Christianity was heavily introduced into the area. As the many religious denominations fought in competition to maintain an audience among the Natives, other ventures began to pop up. Farmers, trappers, traders — and finally big industry moved into the area and changed forever the north of yesterday.

Lands that had always been considered "not owned by anyone" soon began to fade. With government bureaucracy, business and industry all trying for a "piece of the pie", it wasn't long before control of the lands was removed from the hands of those who'd always considered it sacred.

The red clay that is predominant in the river beds of the area helped in the choosing of the name of Fort Vermilion. The long and fast flowing Peace River, originating in the province of British Columbia, enters the area on its way northeast — where it eventually passes by Fort Chipewyan.

Today, both communities are served by

hospitals, schools, RCMP offices and a variety of other social and economic offices and agencies. The Native population still hunts, traps and fishes — but there are a lot more rules now.

We at the *Alberta Native News*, salute the

residents of these northern communities as they celebrate their double centennial birthday. The spirit, drive, initiative and progressive prowess of the residents are a tribute to those who came before them — and before the white settler.



Third hotel for Sawridge Band

By Bob Swan

After numerous months of negotiations, the Sawridge Indian Band of Slave Lake now own a new hotel in Fort McMurray.

As of April 7, the Ramada Hotel is now called the Sawridge Hotel.

This investment makes it the third hotel that the Sawridge Band owns. The other two are located in Jasper and Slave Lake.

The new Sawridge Hotel has many facilities including a banquet room, lounge, night club, restaurant, saloon and dining room.

The terms of the agreement include keeping all the employees of the former Ramada Hotel.

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The deadline for nominations is May 31. Pick up a nomination form and brochure at your local weekly newspaper, Alberta Power or TransAlta Utilities office. Or send in the attached coupon to receive a nomination form.


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LBRUCE'88

Expert blames housing and lifestyle Alberta Indians main victims of tuberculosis

By Cory Boulet

Housing and lifestyle have been blamed for a rate of tuberculosis among Alberta Indians 10 to 20 times the average rate.

And the figures are particularly bad for 1987 because of a major outbreak among the Lubicon Lake Indians, says Dr. Anne Fanning, director of

Alberta's TB Control Unit.

The Lubicon outbreak accounted for half of last year's TB cases in the province.

And, Fanning emphasizes, every TB epidemic in Alberta in the last decade occurred in Indian communities, largely due to housing and lifestyle factors.

In addition to the Lubicon outbreak, there

have been others in the past five years in the Edmonton area, in northern Alberta and in southern Alberta, she says.

"It's a major problem which we absolutely must address. It's absolutely unacceptable that the rates in Treaty Indians are 10 to 20 times the overall rate."

The Lubicon outbreak was traced to one individual who was highly contagious prior to discovery in August and is now nearing the end of the required nine-month treatment period, Fanning says.

A total of 47 individuals came down with TB and another 40 who were in close contact are on preventative treatment. She says the outbreak is being well managed, with all those involved taking treatment.

While many people may be infected and carry the germs for life, only one in 10 develops the disease. Young children and the elderly are the most vulnerable.

TB is spread when infectious carriers cough the germs into the air and others breathe them, the doctor says.

While anyone can be infected, "Native communities tend to involve smaller houses and tend to be communal. Families are large and close-knit. Those factors are important in spreading the infection."

Age, general health and nutrition are also involved, she says.

Unless carriers are

aggressively pursued and treated, fresh outbreaks are possible, she says.

"I have to assume there's more untreated disease in Native communities because that's where we're seeing these epidemics and because the rates are 10 to 20 times more than the non-Native rates."

Indians account for about 25 per cent of Alberta's 200 to 300 cases per year. Another 50 per cent involve immigrants infected in Third World countries where the disease is widespread.

Eradicating it from the body involves daily medication for nine months, regardless of how healthy a person seems. The pills make some people vomit. Others break out in hives or have liver problems.

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QUALIFICATIONS:

Education: B.A. in Anthropology, Native Studies or related field.
Experience: One year related experience — museum or training field
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Spotlight on B.C.

Native radio to link northern communities

By Jim Estes

The Native Communications Society — Northern Broadcasting Terrace, has launched a study to look at delivering radio programming to Native communities throughout northern B.C.

The mandate of the society is to provide radio programming to as many Native communities as possible.

It is working with a firm called Total North Communications which was determined as the best way to deliver this programming by satellite.

Many of the targeted communities are located in remote coastal areas, or on rivers and lakes not always accessible by roads.

A team of engineers from Total North and Northern Native Broadcasting (NNB) are now touring some 17 sites, including Lake Babine, Dease Lake, Telegraph Creek, Iskut, Greenville, Kitkatla, Kincolith, Hartley Bay, the Nazko and Kluskus Bands west of Quesnel, the Blueberry River and

Doig River reserves, Moberly Lake and Salteau reserves, Kispiox and Lower Post.

The team is checking the locations for installation of satellite downlink stations.

The team will also assess where to locate community radio stations to rebroadcast the satellite signal and

where to locate studios to originate local programming.

The proposed satellite uplink (to transmit and receive signals) is to be located on the Kitselas Reserve near Terrace.

The current proposal calls for the use of the Anik-1 Satellite to deliver the programming.

The Native Communications Society expects to have the uplink and several downlink stations in place by the fall of this year.

Over the next three or four years, the society will provide satellite-delivered programming to at least 64 Native communities in northern B.C.

New cultural centre proposed

Negotiations are now underway to build a new Trade and Cultural Centre in Vancouver.

Chairman of the Board for the Pan American Museum Foundation, Stanley C. Hopkins, said the preliminary drawings include the establishment of an International Cultural Centre, dedicated to the Native art and culture of the west coast of Canada and the United States, as well as Latin America.

The facility will also include a Museum of Cultural Arts, a Performing Arts centre,

educational and library facilities and rooms for artists and exhibitors.

The cultural centre has been proposed to promote better understanding among the various Native cultures through history and art.

In addition, the centre hopes to be able to create stronger trade relations among the participants.

Each country represented will have their

own trade exhibit for goods and services they are exporting.

Because a number of these countries are located in the Pacific Rim,

the Canadian government believes the foundation will help Vancouver move closer to becoming a major financial centre.

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Spotlight on B.C.

Youth a big hit at Cedar Cottage

By Sid Dunston

Monday nights at the Cedar Cottage Neighbourhood House is something special.

What on the surface appears to be an evening of entertainment, is, in reality, a real life Pow Wow — and the fulfillment of a dream.

The dream was first envisioned by Lavern Williams, the Native Outreach worker at Cedar College. Faced with a caseload of Native people suffering from poverty, loneliness, separation of family, and most significantly, low self-esteem, Lavern saw more was needed than just indi-

vidual sessions.

She wanted to create a program which gave her people a sense of pride in their identity as Natives. The result of her endeavors is the Native Families Friendship Opportunities Program.

With the assistance of Native elders, Native people were brought together to learn, or relearn, the beliefs and crafts of their culture. Not only did they come to sing, to dance and to make crafts, they came to share the memories and hardships of their cultural history.

Lavern and the elders emphasized to the members that the ways of aboriginals include helping each other, sharing responsibilities and being positive role models for Native youth.

"Last year, some of the youths were into 'street activities'," said Lavern. "It was frustrating to know that the kids were spending so much time on the streets. But now they want to come to Cedar Cottage and they must be 'straight' in order to participate."

"The kids see the elders, who are responsible members of society as role models.



Good News Party Line

The Canadian Native Friendship Centre, Early Bird Golf Tournament at Sherwood Park Golf Course, May 14 - 15. For more information call 482-6051

CNFC Annual General meeting, May 28 at 3:00 P.M. at CNFC

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They have begun to feel worthwhile and appreciated for their efforts. It's not always easy for the youth, but we keep reminding them of the good job they are doing."

Now in its third year of operation, more than 80 people attend the program regularly. Lavern still with the program, but it is the youth who have evolved as leaders. They've

been assuming the responsibility of making bannock, setting up the rooms and organizing special events.

They also help to look after the younger children and resolve any problems that may arise. In fact, the youth have become the pride of the program.



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Wrote Beachcomber series

Native Scriptwriter thinks he's the first in Canada

By Jerry Dalton

The author of the March 27 "Beachcombers" episode on CBC thinks he's the first Native scriptwriter in Canada.

But Drew Taylor is convinced he won't be

the last.

The Ojibway Indian from Curve Lake, Ontario, bases that prediction on his observation that Canada's Native people "have always had a wonderful and elaborate sense of humour and drama."

He says storytelling in whatever form was and is an integral part of Indian culture.

"Our grandfathers used to tell legends and adventures around the campfire as a way of recording and passing on the past. As a result, Native people were master orators, often trying to outperform each other."

Taylor says it's only a short step from the campfire to the word processor. "It's just another method of recording and telling to be utilized for a much wider audience, the global village instead of the local village."

Today's Native writer, he says, can express himself in poetry, theatre, short stories and now film.

The emergence of Native writers is important because Native people have watched themselves portrayed inaccurately on television and in film by non-Native writers who may have sincere intentions, says Taylor, but whose understanding of the Native character suffered from preconceived stereotyping.

"We're all familiar with the classic stoic In-

dian, who talks haltingly and has problems with pronouns. In all my years of travel in Native communities, I have yet to meet someone like this."

Another inaccurate common image, Taylor says, is the Native who is supernaturally in touch with his natural surroundings, the great hunter and outdoorsman.

"While this is true of many who have spent their lives in the bush, it's hardly an accurate representation of all Native people. Many of my aunts and uncles who still live on the reserve wouldn't know how to paddle their canoe if their life depended on it."

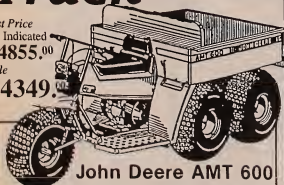
With Native people

writing their own stories "Canadians" and people in other countries may get a more accurate view of Canada's indigenous people, he says. "It may help abolish the concept of pan-Indianism (the concept that all Indians are the same) — that a Micmac from New Brunswick is the same as a Cree from Northern Ontario, who is the same as a Carrier from the British Columbia interior."

Writing for mainstream television is important, Taylor says, because it provides a knowledgeable view of the Native world to those who may not ordinarily see it, other than the 6 o'clock news.

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Thinking of going the car consignment route? Whether you're buying or selling a car on consignment, there are a number of things to be aware of.

If you don't know the facts before you begin, you could get steered in the wrong direction.

Be an informed consignor

When you agree to consign your car, you give someone else permission to sell your car on your behalf. You may have no right or opportunity to negotiate the selling price of your vehicle. When your car is sold, there is no legal requirement for the consignment dealer to inform you that a sale has occurred.

Avoid problems

When you consign your car, sign a contract with the consignment dealer. Make sure the contract with the dealer is a consignment contract and not a sales contract. The contract should include the following points:

- 1) The rate of commission charged by the dealer.
- 2) An agreed upon minimum price.
- 3) The number of days the dealer has to sell the car.
- 4) An indication of who pays for necessary car repairs before the car is sold.
- 5) A requirement stating that you must accept and offer on your car before it can be sold.
- 6) A written statement indicating whether the dealer can accept a trade-in as payment for your car. What you're paid depends on the trade-in amount.
- 7) A clarification on how the payment for your car is to be handled. Is it by a joint cheque to

you and the consignor? Will the money be placed in a trust account? Do you want the money entrusted to a lawyer?

Things to watch for

Most consignment dealers are honest. But there are a few bad apples who might take you for a ride. Once in a while, a dealer will take a vehicle in trade, and try to sell the trade-in before the vehicle's owner is aware of the transaction. It's important to keep an eye on your car. Check periodically to ensure that it's on the lot and in good condition. If you don't see it, ask questions.

Insurance difficulties can also arise. That's why it's important to keep an eye on your car. Check periodically to ensure that it's on the lot and in good condition. If you don't see it, ask questions.

Insurance difficulties can also arise. That's why it's so important to check with your agent to ensure your vehicle is covered while it is in the dealer's care. Is your fire, theft and collision coverage still in effect? does your policy cover anyone who test drives your car? Ask your agent. Then ask the dealer if he has similar coverage and check that it's still in effect.

What's a fair price?

Look in one of the guides to used car prices to find out what is a reasonable price for a particular model. The Canadian Red Book and the Gold Book of Used Car Prices, usually available in public libraries, show average prices for specific models of cars based on recent sales.

If you buy a consigned car... Before you buy a consigned car,



check the condition of the car by giving it a careful on-the-lot inspection done by a qualified mechanic.

Check for liens and encumbrances on the car by giving it a careful on-the-lot inspection and a test drive. Also, have an inspection done by a qualified mechanic.

Check for liens and encumbrances on the car by having a search done at vehicle Registry. Provide the car's year, make serial number and the required fee.

Before you sign on the dotted line...

If you need to use credit too finance the car purchase, check the credit contract carefully for all of the following information:

- A complete description of the car.
- The selling cash price.
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- The amount of all costs, charges and fees.
- The credit charge expressed in dollars.

- The credit charge expressed as an annual percentage rate.
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DATE	TIME	TOPIC
Monday	1 pm - 4pm	Community Resources and Awareness
April 18, 1988		
Monday	1 pm - 4pm	Parent-teacher Relationship
May 16, 1988		
Monday	1pm - 4pm	Family Violence
June 13, 1988		
Monday	1pm - 4pm	Health Destroyers (Dependency & Awareness)
July 11, 1988		
Monday	1pm - 4pm	Communication Barriers to Employment, Social Workers, Good Doctor/Patient Relationship
Aug. 15, 1988		
Monday	1pm - 4pm	Perspectives on the role of Today's Native Women
Sept. 12, 1988		
Monday	1pm - 4pm	Wrap-up & Dinner
Oct. 17, 1988		

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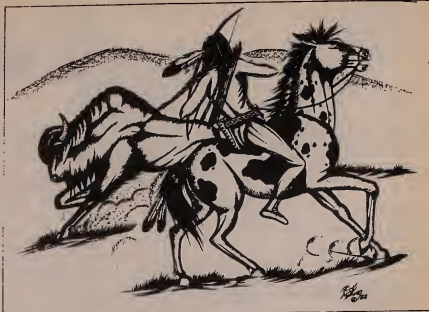
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History



Our Home and Native Land

(Part 2)

By Heather Parker

The arrival of white women alone could not have provided the impetus Metis identification and nationalism required. Exposed as they were to dual cultures and parental influences, a uniquely mixed culture or heritage developed over a long period of time. The mixed blood people amalgamated the Indian and European societies in their clothing, language and customs. Only over time could a Metis "patois" develop enough to become an accepted language or the now identified Metis clothing (including leggings, sash and cap) take on its European styling and decorations. The variety of parent mixtures for the Metis meant that they did not develop as a homogeneous group. The "patois" of a Cree/French Metis would be different from that used by an Ojibwa/Scots, while the colour and pattern of Metis decorations would be influenced by those used by the maternal, or area-dominant tribe. With the rise of freemen (voyageurs not bound to a particular fur trade company or fort) the divisions between Metis became less distinct, because the freemen and their families travelled from fort to fort and area to area, they helped to establish the Metis as an independent people. Further, while freemen were initially French, other Europeans and grown Metis were soon to join. The freemen acted as hunters, traders voyageurs, interpreters and provisioners of fort supplies. The nomadic lifestyle of this group — neither wholly Indian, nor European — also increased the contact between the various Metis groups. Thus, although figures are not available until the 1820's and 30's marriage between French and English Metis became more common. This new group began developing in the late eighteenth century, but was not officially recognized until the beginning of the nineteenth century when their numbers and importance to the fur trade and to settlement communities increased.

This cultural recognition or division between the white society and the Metis was initiated by the Europeans for political and economic reasons. One socially strong political reason was the presence of white women beginning in 1806 and soon followed in 1811 by the Selkirk Settlement at Red River. These women brought with them the influence of the European society and its standards. In *Many Tender Ties*, Sylvia Van Kirk describes white women as "active agents in the growth of racial prejudice." The

wives of the fur trade company factors and officials were also usually from well-to-do, well-placed families and carried a strong sense of class consciousness and race. This is a rather broad generalization, but is nonetheless applicable to the majority of cases in the early 1800's, because it was politically and socially expedient for the Europeans, the "whites" of the 1805 census lost that identification and were recognized as a separate group.

Although the first statement of Metis nationalism came in 1815, the great differentiations of the Metis were made between 1820 and 1850. In the Red River area, this distinction was made after the 1821 merger of the Hudson's Bay and North West companies. After the merger, surplus employees had to be released beginning with the least skilled men. Voyageurs and traders could not be let go entirely, but were given lower status as laborers. During this period, as well, company officials and traders began to place increasing importance on educating ("Europeanizing") their children. Jennifer Brown describes the class consciousness of traders trying to make sure their offspring could succeed in the world; they might not have their children rise to the highest ranks,

Cont. P. 39



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Home and Native

Cont.

but apprenticeship in accounting and writing could lead to a clerk's position for the boys. However, not all traders could afford to educate any or all of their children, so that a division was made between the "educated, white" Metis and the "non-educated, Indian" Metis. Brown quotes Letitia Hargrave, a contemporary white woman, about the effect this political and social division had on one family:

I had heard of Mr. Bird at Red River and his dandified sons. One day, while the boats were here, a common half-breed came in to get orders for provisions... Mr. Hargrave called him Mr. Bird to my amazement. This was one who was not educated and while his father and brothers are Nobility of the Colony, he is a voyageur and sat at the table with the house servants here.

Thus social distinctions decided by the Europeans became a political factor in the emerging Metis "nation." Without the employment of the Hudson's Bay Company, or the support of their fathers, the Metis were forced to rely on themselves to provide for their own welfare.

A political and economic decision of the colonial government had a similar effect upon the Great Lakes Metis. Here, however, the political decisions of the government did not distinguish the Metis from the whites, but the Metis from the Indians. In the 1830's and 40's the government decided that the Indians were too expensive and that the cost of the annual present distribution would have to be reduced. Solutions to the problem included excluding all half-breeds who did not have tribal membership through adoption and continuous habitation. This exclusion included present half-breeds as well as any future offspring of Indian women living with white men. In this case, the Metis did not ask to be recognized as a separate nation but, because of the economic desire and political will of the white society, they became non-Indian. That they were not completely classed as "white" was also due to the politicians who, influenced by Metis and Indian protests, kept the issue of Metis rights on the table because they could not decide what to do. Because government officials discussed the half-breeds enough, they became a "real" group even though they had initially officially existed as a separate group only on paper in the administrative figures of the colony.

Economics played an earlier role in the Red River area when the fur trade companies decided that it was too expensive for them to continue to support the fur trader's Metis families. In 1806, the North West Company passed a resolution forbidding their employees from making alliances with Native women. As with the 1821 merger, this resolution created a social division between the whites and the Metis and contributed to a new economic independence for the Metis.

Partially by choice, partially by force, the Metis did create an economic system entirely on their own. Influenced by the indifference, as well as the economic prejudice of the whites, the Metis became a more cohesive group after 1806. The 1811 Selkirk settlement was to prove a major catalyst in Metis nationalism. The permanent settlement of the west had begun; even though it brought discrimination through class consciousness, the colony also provided a place where traders and their families could settle and acted as a social and economic base for the

nomadic Metis. Some of the Metis had also begun to establish permanent and semi-permanent homes in the area while acting as "semi-independent buffalo hunters and suppliers of the fur trade." After the arrival of the missionaries in 1818, religious "nationalism" was also to contribute to the growth of Metis nationalism; the extent of the missionaries' influence in this area is debated, but it would have been much less significant and much more difficult if the Metis had not already established their own settlements. However, as suppliers of food and furs to the forts, the Metis were not only able to cope with the independence they were "legislated", but also to entrench themselves as an important economic link in the fur trade society.

All other considerations aside, the 1815 declaration of Metis nationalism can be seen as a crucial statement of belief in Metis self-awareness. In 1815, the Metis were still not a homogeneous group and were divided along the paternal lines of the North West and Hudson's Bay companies. Because the North West Company was feeling economically and politically threatened by the Hudson's Bay Red River settlement, its officials encouraged "its" Metis to think of themselves as a sovereign group with territorial and ancestral rights to the lands of the Far Northwest. The fact that a Hudson's Bay official, Miles Macdonell, threatened the economic livelihood of the Metis in 1814 by prohibiting buffalo-running, provided the final impetus needed for the Metis to assert themselves as an independent group. Gaining consultation and some degree of respect, this event was a spark for nationalism rather than a focus. In 1815, the Metis were still very much a divided group and, in fact, were not truly drawn together until the 1849 court case of Richard Sealey which broke the trade monopoly of the Hudson's Bay Company.

In conclusion, Metis nationalism was a concept that evolved over a long period of time. It was shaped — encouraged and hindered — by historical, social, political and economic factors. The historical growth of the Metis population did not become a factor in nationalism until after the Metis were distinguished from the Indians and the Europeans by the Europeans. Similarly, excepting the cultural development that was uniquely Metis, the social prejudice, political desirability and economic advantages of and to the white society played major roles in separating the Metis and Europeans and in encouraging or forcing the Metis to become masters of their own destiny. Even the permanent settlements of the Metis on the Red River were aided by European colonization. The 1815 proclamation was really a political/economic action/ reaction of one group of settlers against another, rather than a fundamental national ideology. European influence on the Metis identity was not all intentional (nor all intended to be positive or negative), but the diversity of Metis heritage and the nomadic lifestyle would certainly have delayed or even prevented a nationalistic evolution of the mixed-blood people without its catalytic effects. The nationalistic awareness of a home and native land would not have developed without the crucial European influence, especially in the period from 1806 - 1850, which culminated in a cohesive Metis group in 1849.

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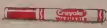
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